gives to each its own absolute, integralises
<^'11
knowledge and experience in a supreme
reali^Y^
might be the one step farther that is at
once [a]
largest illuminating and transforming
Truth of ^-H
things and a highest infinite
Transcendence. [r]^l^[e]
Brahman, the supreme Reality, is That wh-
x^h
being known all is known; but in the
illusion![511]
.solution it is That, which being known, all
becom^^
unreal and an incomprehensible mystery:
in **th-i[5]**
other experience, the Reality being known,
^-11
assumes its true significance, its truth to
the Eternal
and Absolute.
All truths, even those which seem to be **i^[1]**
conflict, have their validity, but they need
^
reconciliation in some largest Truth which
tak^s
them into itself; all philosophies have their
valu^
—if for nothing else, then because they see
the **Self**
and the universe from a point of view of th-
^
spirit's experience of the many-sided
Manifestation
and in doing so shed light on something
that has.
to be known in the Infinite. All spiritual
experiences are true, but they point
towards some-
highest and widest reality which admits
their truth.
and exceeds it. This is, we may say, a sign
of the
relativity of all truth and all experience,
since both.

vary with the outlook and the inlook of the knowing and experiencing mind and being; cacti
man is said to have his own religion according **to**
his own nature, but so too each man may be said
to have his own philosophy, his own way of seeing"
and experience of existence, though only a few